

THE STORY OF GYANAPRASUNAAMBIKA

By c.chaitanya kiran

Dedicated to kanchi kamakoti sankaracharya “jayendra
saraswati”



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Preface

This is about home town of my grand ma s.k rajeswari rani who is late writer of illu illalu and she had won 2 awards also one in bontalavari satram in madanapalli and another in hyd due to some problems she cannot receive hyd award there may be great man ganapati's etc in lit but I take pleasure in recalling my grandma's stories I regard her quest for knowledge to be great because being a women at that age she had immense knowledge

According to legends parvathi devi asked lord shiva to tell her "panchakshari mantra" and etc parameswara happily told "panchakshari" and some more things related to yoga ,with overwhelmed joy she told those secret to her maids so eswar cursed her to take birth on earth ,she came and bathed in swarnamuki river and praying eswar atlast she met the lord she too became a goddess she has knowledge{gyana} of "panchakshari" so she is called gyanaprasuna ambika

The greatness of 'durgammakonda'

Once durgadevi came and began to swallow people so people didn't slept outside she used to scatter , throw people away sankaracharya bound her and ordered she should not come down until his arrival eventually he never came he died at age of 30 she never came a particular stone is prayed separately even today it is also beleaved that venkateswara kept his foot primarily here

Once rites and offering is not made in bramhin and my mother and her friend went there at that time a shakti devotee from Vijayawada came and told that prayers should be done in bramhin tradition only and there must be another deity opposite to her

Gyanaprasuna ambika is the sister of sri venkateswara swami of tirumala for bromhotsava's there is a custom of sending cloth's from tirumala after her marriage gyanaprasuna ambika brought baradwaja's generation with her even today they are priest's there before that eswar accustomed to tribal tradition kannapa actually offered pork and baradwaja is like father to her she made her marriage she used to play in garden of baradwaja

In baradwaja asrama there is 'parameshwara lingam' and the flowers in that garden gives smell of gyana

I have some acquaintance with that priest family my 'upanayana ceremony' was done by s.m.k venkateswara gurukul who earned a good name as a good man evil when he was alive

It is mostly noted even in news paper's i.e his words "he can see nothing except swami & ammaru during bromhotsava"

Balagyanamba statue which is kept outside the garba gudi is once actually gyanaprasuna ambika but her nose got broken during Turkish attack

There is a tradition too that even priest should not touch kalahastiswara swami linga because once by mistake a chief priest touched it that part of hand turned into gold a voice warned him not to repeat it again

There is also venkateswara idol and story behind it is as gyanaprasuna ambika was venkateswara's sister he used to take her on trip's to tirumala once eswar told "you too stay along with your sister" thus he bound venkateswara's legs

Like this there are many stories of many idol's and saraswati puja is done very grandly in sri kalahasti's chief priest's house I had observed many palm leaf manuscripts are kept for puja some may date to 1 A.D also and in 'aayuda puja' different kinds of swords are kept father of my grand ma & venkateswara gurukul is 'muttu gurukul' he used to see goddess whenever there is a problem she used to come

He had 10 children and my grand ma is 8th one and venkateswara gurukul is 9th child

During delivery of 6th or 7th child a rare event happened everyone thought a mahatma will be born and then royal elephant came disturbing everyone and creating a lot of problem but it came to muttu gurukul's house and gave a loud cry so every one trusted that omen

And the baby was born but with a hole on his head many say it is bramha randra and he is a mahatma so he escaped the sorrow's of life soon and there are vilan's too once a low cast servant was made to steal jewels of goddess to keep in muttu gurukul's house it is believed that goddess came as a little girl and following the thief she coldly asked "how are you , where are you going?" she kicked that servant gently with her hand he raised to air above and fell after a mile he accepted his mistake

the idols at priest's house is prepared during preparation of idols for bromhotsava anyone will get bliss who have true affection

another story is once a king told prayer's should be well he will come to examine at that time priest have an old mother and motherless child and constant warnings from the king and goings in temple began to make him worried and while paalaabisheka {bath with milk} again king's warning came . at home there was dearth of milk now in paalaabisheka he has temple's milk what may happen he may steal it these are various thoughts in him so he poured all milk at once and slapped her that night goddess showed the slap to king in his dream he ordered about the issue next day so everything came to light king sent a cow again goddess complained next day again king asked for it he came to know what is the use of cow alone it needs fodder next day too goddess complained king came to know that what is use of beast , fodder there must be milk maid too

not only male but also female are also good in devotion and "lingamma" had been as a priest she is unmarried during her period's she used to serve goddess alone and normally she used to serve kalahasti iswar also her idol is also present in chief priest's prayer mandapa

once a neighboring king attacked sri8 kalahasti to divert that attack and to save people goddess covered entire town under her sari eventually her sari got torn she showed it to king in his dream next day he gifted a golden sari which is worn on Friday's

kalahasti is also 1 among 108 shakti peetas

there is a wonderful story related to kanchipura kamakshi, Madurai meenakshi, sri kalahasti gyanaprasuna ambika nose ornament is "mukkupadaka" in tel "mukkuti" in tamil one day mukkuti of meenakshi devi fell down rolled and came to kanchi and kamakshi took it and she wore it a person from Madurai came and questioned that it is meenakshi's ornament king released it and made a conference for judgment they arranged gyanaprasuna ambika as chief justice she told to ask meenakshi they went to Madurai and asked she too replied "yes" again they came to kanchi to tell about it she told to go to gyanaprasuna ambika they went . she too told "ok" and since from that day these 3 are sister's and anyone who visit one place gets permission to visit other 2 also here gyanaprasuna ambika gave her own mukkuti to kamakshi to soothen her

here is a story of the goddess which finds simile with Andhra narayana swami of srikakulam goddess being narayana's sister has same mystery with that of narayana once a priest gave god's garland to a women she decorated it on her head suddenly he heard of king's arrival he took it again and kept on god's idol then king noticed hair and questioned about it for which he replied Andhra narayana swami has hair the kind now want to see it the priest told a particular day to come and began to pray on almighty on that particular day he came and looked and was filled with wonder to look at long hair on the idol

in kalahasti also once a king gave some flowers for prayer after prayer he brought it to home and {it is to every man that god's gift must reach them} so he gave it to his wife and king sent a messenger for those flowers he came priest neatly plucked it and gave now king observed long hair while he was decorating his wife he asked question priest replied the same which Andhra narayana priest replied and king want to test it after temple is closed no one will be allowed so they went

backwards and looked through hole only the king visualized long hair he suspected the priest so the goddess has shown her back only

once there came a unlucky bangle seller he is sad about his life he even cried for it then a old women came and asked red & green bangles 2 dozens {12+12} she checked her sari whether there is any amount finding none she said “ I have none but my son is coming at my back on a horse “ and bangle seller asked for identification she {goddess} told who ever comes on horse should be asked for repay she went away bangel seller could not reach her after some time a king came and bangle seller asked him about due payment the king was astonished because his parents were dead he questioned the bangleseller that how could he be so foolish but gave morethan he wanted and food etc because he thought some lady has came and found benefit under name of his mother and he went to temple and found gyanaprasuna ambika with the same identification which bangle seller has said i.e green sari red & green bangles in ecstasy the kind replied that if she came as her mother he would offer golden bangles itself and he acted accordingly that night goddess appeared in his dream saying that he has done a good job by donating bangles but her sari is torn it is because she covered it to save the entire town and next day he donated a golden sari this story is ofcourse told in brief and now it is completely told

and another story is also briefly told before now I will tell completely a priest who had old mother , motherless child and has dearth of milk at home was doing paalaabisheka servent from his house came and said his son is crying there is dearth of milk at home and he suggested to part some of milk from paalaabisheka's milk but the priest now filled with rage and poured entire milk and it became mixed with water etc servent collected it and went to feed the child but as it is not pure milk the child didn't tast it and he slept crying and in king's dream a old lady appeared and slapped him and told “what is this are't you a kind don't you think about welfare of people do you know whether priest's have least requirements or not” he asked “who are you” she told “I am one among your people” and the king woke up he enquired and found the truth about priest's family and he gave cows as “godana” here king told a lie that his father & mother came in dream and told to give cows but the secret of his dream to queen

that a lady appeared with milk spread over her green sari etc soon it spread like wild fire it came to the notice of priest also immediately he went to the temple and said his apology then a voice came and said it is not his fault it is only her's she should take care of her devotees

there is another man called "bhuteswara gurukul" he is said to be served by gost's he lived 20 miles away from kalahasti and gost's used to carry him for cheap liquor he used to go to temple at 10-12 o'clock

near kailasagiri kona there is a green stone called "pachchala banda" there is a rumor that it is precious stone to avert other's attention he used to pour oil on it such that it may look black and any thief can't climb it in morning it looked green –abode of eswar

once he collected water which was flowing from hill it fell on pachala banda he collected it and kept some grains into it and boiled it for making prasadam it turned into gold but he was sad of not offering any rites he threw that into river golden rice fell into waterfall's

how was srikalahasti temple built

it was built by kings but how did the workers get their wages?

Goddess appeared in king's dream and told to say to worker's to go to swarnamuki river after their work and it's sand will give the result eventually for hard workers the sand there turned into gold

Parvati devi after her penance in kumbakonam in vayurupa came to kalahasti to complete her penance

Gyanaprasuna ambika appears to every devotional man devoid of caste my grand ma told she appeared to a low caste man dressed as her devotees with neem leaves pot etc on her head & she is saving kalahasti

Bhuteswara gurukul saw my grand ma when she was a child he proposed to marry her {just for fun} she told how can he who's pallak is not dragged by anyone say so he showed those ghosts she too saw without any fear he liked that boldness

My grand ma is a devotee of sri kalahastiswara

One who overcomes satva, tamo, rajo gunas can see gyanaprasuna ambika

Neem tree before shiva's temple is sacred and it is treated as gentle parvati and its wood is used in yagnas & yagas

Kailasa is abode of lord shiva on earth it is near manasasarovara in Tibet

"tiruvaiyar" is treated as "dakshina kailasa" & "adayar" as "Madhya kailasa"

Kalahasti has also equivalent name like kailasa because tirunavuk arasar one of 4 great nayanar's sung half song in kailasa & remaining half in kalahasti

Trance

Some times goddess becomes visualized as child i.e baala baalagyanamba etc once a girl came to dora's garden {may be british also} she plucked flowers & fruits and asked for bangles & cloth's they became suspicious on her they brought a stick and it broke her bangles children will be friendly only to those who are friendly with them eventually she ran away and took homage in priest's home priest who know that it may be goddess allowed her then dora also came but he didn't care for priest's words he ordered his men to search but in vain but broken bangles are on garden knowing this priest felt it is an ill omen and told the dora's family will be affected by widowhood

After a long period once a girl is seen by s.m.k venkateswara gurukul as wearing my great grand mother's sari he shouted about it because in those day's such act's receive only abuses but as he came forward he saw my grand ma writing something when he went to temple he saw baalagyanamba with red sari on enquiry it is found to be donated by a devotee

Some people call gyanaprasuna ambika statue near baala gyanamba as "mukku gyanamba" and once she was the presiding deity a devotee gave mukkuti to meenakshi not to her so she broke her nose and also historically it is muslim's who broke it and threw her out but they couldn't even touch sri kalahasti iswara

And 9 gem's {navaratnas} was used as foundation stones with lead as cement and jewels gold are kept in huge amounts where statue is being placed there is also a view that huge temples are build to safeguard king's wealth and it became a meeting place for certain issues i.e starting it with begining with spirituality

The Best instance of it can be traced historically also i.e balagangadhar tilak's ganesh chaturthi & shivaji festival in lit also these kind of practice is depicted i.e kantapureswara temple in kanthapura

And when gyanaprasuna ambika broke hernose she was removed from the temple but no temple should exist without any goddess so a metal form is constructed which is at the back of sri kalahasti iswara and there is temple seperatly for gyanaprasuna ambika also these 2 temple's represents body and soul of the goddess

Subbaraya gurukul is another man to be named he is optimist a devotee but at that time the king is pessimist he once asked him about the presence of almighty without a 2nd thought subbaraya gurukul said "yes" and king told to show her then he told to follow him as they are moving a lady's back whose hair are like snakes are seen those hair are endless expanding finally the king fainted.at home also he was so devotional he had silver particals at prayer hall and at that time only a old women remained at home she asked for safty of precious particals he told "mother will look after" she asked for proof he told to go and look she visualized a lady with a trisula

7 gangammas in sri kalahasti

They are sister's and a low cast man intended to marry them due to their love they intended to marry a single person and that low cast man disguised him as a poor bramhin who has not enough even to learn veda and at the time of marriage his relatives came with a compliant that they are not fed with drink's meat which is costly food at that time and he subdued them by saying after marriage he could even blackmail those rich sister's and he brought beaf, pork for them eating and

drinking they made a lot of noise which was noticed by all at last 7 sisters went to find it and that low cast men's relatives ran away the sister's ran in 7 direction's in diff forms and at last killed him but bramhana gangamma stayed far away from those slaughter etc "ambali" is kept as prasada for her as it cools down body heatness

tirupati too tattaya gunta gangamma was born in reddy's family and was cheated by a poligar and she took revenge and by her virtue she turned as a goddess

actually these 7 gangammas are also beleaved as parts of satio devi and turmeric past is also kept along with gangamma's

once there are 7 sister's in the house of head priest one sister cannot come to pray gangamma so she itself came to car street

once a king is longing for children goddess appeared in his dream and said to pray her son as remedy , but the king even went forward to construct a temple but the hill is steep so he placed the idol on ground b/w 1975 steps are constructed and in 1985 bala murugan temple is rebuilt because the king longed for "kumara" and it is opposite to durgammakonda people removed old durga devi idol and replaced a new one

chakreswara swami

there are temples in orissa on names of vishnu's wepon's name

sanka kshetra – puri

chakra ksheta – bhuvaneswar

padma kshetra – konark

gadha kshetra – jajpur

a sculptor carved linga on sudarshana chakra which was objected greatly by some as it brings conflict b/w saivas & vaishnavas but it is prayed by yogi's and now chakreswara swami temple , kumbabishekam was celebrated grandly

a sculptor visualized gyanaprasuna ambika being followed by priest upti rendu kalla mandapa {2 legged mandapa} and there vinayaka wont allow any stanger from there

at the beginning there was no gyanaprasuna ambika sri kalahasti eswar was a swyambhu so they placed turmeric past at his back as representation of ganesh soon they carved a metal statue and there is a utsav moorti too while closing doors these utsav moorti's are taken to palliyar which is with mirrored walls and they are kept in a cradle after having rounds and prasada is also kept

once even the idols for worship at chief priest's house was also golden idols a cheat came saying he had knowledge of making gold from simple materials but he looted the existing gold also doing some magic then my great grand father felt sad for lost of gyanaprasuna ambika idol & not for lost of gold so those idols was carved again from copper from plates etc whgich are present

7 week jewels {edu vaarala nagalu} was donated by pallava kings

And there is a story about tamil poet nakkira also when he got leprosy he was left alone with no food and no one to care as he is subramanya's devotee he came in shape of a lad and guided him to a pond and asked him to dip in it after getting up he saw gopuram of sri kalahasti eswara and also he became eswa's devotee

Great idol's are also discovered in kalahasti narasimha idol in surabi's house and kanakadurga idol in prakasam pantulu's house narasimha told to take him for a particular man and this is how the idol came to light and during festivals these deity's receive prayer's gradly

Fall down of raja gopura

Once witches came and told rajagopura will fall & flowers will be observed and devotees need to keep gold at prayer hall and by their magic they made people beleave that the gopura is about to fall in meantime they robbed every thing a girl s aw it and attempted to say it to public but she was thrown into a well and after they escaped they noticed there is no gold with them and they came again and saved her she reveled their secret's and died her picture was carved on raja gopuram which fell down on 27-5-10 a great man told `rahuketu puja must be done only on Monday, Friday sundfay the gopuram fell down by violation of this rule

The blood from eyes of linga for which kannapa donated eyes became eka muki rudraksha it saves from death

Lakshmi with ganesh wilkl not be achanchala {standed }



In this manner my grandmother used to keep coins in form of eswar to pray she is also devotee of sai baba

Along with these there are pessimistic view's also as the people of those days were illiterate they are constantly subjected to trick's "anjana's" {black ointment applied on hand} which show's a missing goat etc may be practical too {i.e av gang of robberer's along with a man who show anjanas these robberer's steal and place at a particular place then the anjana man correctly say's the result. And in the same way mythology may also be misused as I said before it is for divine invocation disputes are taken to temple god wont directly come for any issue it is actually judgment by men said as divine judgment and as in those days most are illiterate they are easily subjected to it so spirituality is mostly for behavior than for prayer's rites this is what I consider